THE CHRISTIAN SUN

1844 — IN ESSENTIALS, UNITY; HOLY BIBLE; IN ALL THINGS, CHARITY; IN NON-ESSENTIALS, LIBERTY. — 1892

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLV. RALEIGH, N. C., THURSDAY, JULY 14, 1892. NUMBER 27.

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership,
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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TIBERIA'S NEW PRESIDENT is a Baptist minister.

§ §

BY A FEARFUL conflagration at St. Johns, Newfoundland 14,000 people have been rendered homeless.

IN 1843, THE Methodist church in Maine numbered 27,536, in 1890 it numbered 23,567. What can be the cause of this falling off?

§ §

THE CHRISTIAN ENDEAVORERS met in National Convention in New York this week. It was in striking contrast to the late political conventions.

§ §

THERE ARE IN England 18,441 juvenile temperance societies, with 2,613,000 members of young people. This looks encouraging for the temperance cause.

§ §

AMERICA MAKES ABOUT 35,000 watches a week. At this rate of watch making, surely we ought to keep the time. But how about improving the time as it is passing away?

§ §

HARVARD COLLEGE SENDS out from the graduating class this year, 64 Episcopalians, 49 Unitarians, 41 Congregationalists, 19 Baptists, 7 Roman Catholics, 6 Methodists, 6 Presbyterians, 4 Jews, 4 Free Thinkers, 76 unclassed.

§ §

WELL, WE GUESS there will be no more National Political Conventions this year. Surely four will do for one year.

The candidates for President are Harrison, Republican; Cleveland, Democrat; Bidwell, Prohibitionist; and Weaver, People's Party.

Christian people ought to ask God to direct them in voting.

§ §

THE DIFFICULTIES AT Homestead, Pa., are very unpleasant facts and are the result no doubt of grevious mistakes on all sides of the question. When men learn to run their business and working men learn to control themselves in accordance with the Golden Rule then will there be an end of strife and bloodshed.

§ §

THE NASHVILLE *Advocate* reports the missionary debt of the Methodist church to be over $100,000. The *Advocate* thinks the debt almost nothing when compared with the financial ability of the church. It is true that they have the ability to pay off the debt with very little effort; but it is not a good showing for any church of such power to allow its financies to grow into such a shape.

Elon Vacation Notes.

While there are only a few young people in town, we find it a nice place still. We have organized thoroughly against lonliness and monotony, and pleasure reigns supreme.

A frequent going out and coming into our little town is noticeable. Since our last report we have been honored by the presence of Rev. M. L. Hurley and family. We trust Mrs. Hurley may visit us so frequent that she will love the place and consent to the erection of that residence.

Dr. D. A. Long and Prof. Durham made short calls last week We were glad to welcome Miss Minnie Hancock, of Asheboro and W. J. Graham and sister, Miss Bettie, of Union Ridge, former students, in town. Miss Mary Mitchell of Alchie, Va., is visiting her sister, Mrs. S. L. Adams.

Mrs. Dr. Herndon has returned from Asheboro much delighted with her new title (grandmama)

Our freshman, Mr. John M. Cook, has returned from the Assembly at Morehead. Mr. Cook entered the contest with six others, all of whom were graduates, for the orator's medal. To state that he stood third man, is to tell the truth and say much for our college and more for him individually. Prof. Durham, of Trinity won the medal

Miss Bessie Moring is visiting friends in Pittsboro.

Dr. Newman and family are visiting friends and relatives in Eastern Va. Doctor is bearing the college interest around with him. His friends will be glad to find his health much improved, due not to tonics but to manual labor in his truck patches. Who would be surprised if our mathematical chair has yet to sustain a two hundred pounder.

The rain does not stop the work on Mr. J. A. Long's house; its present appearance indicates a handsome structure.

We regret that Rev. W. J. Laine leaves us to-morrow for his home in Virginia. His postoffice will be Airfield, Va.

What is the Georgia and Alabama conference doing? Two years of the college history is made and not a single representative from this conference has been enrolled. Can't Bro. H. W. Elder work us up a few by September?

W. H. BOONE.

Elon College, July 11, 1892.

The Homestead Strike.

The trouble between the Carnegie company of Homestead, Pa, and its employes appears very insignificant as compared with the bloodshed and fury that these people are making over it. It seems that about 600 men employed by the company were paid on the basis of the selling price of pig steel.

On the rising market there were no limits to the wage increase, but on a falling market the minimum limit was fixed and wages were not to go below that limit, however much the market declined.

During the past half year, improved machinery has been introduced in the Carnegie mills so that the steel workers were enabled to turn out the produce much more rapidly, and being paid by the piece they were enabled to make very much more wages per week, the increase being about a $1.10 a week This same average being applied on all the different classes of labor. On June 30th when the wages schedule was to be signed up anew according to custom, the company proposed to reduce the minimum basis from $25 to $23. This would have effected the 600 men an average of about 78 cents a day in wages as compared with wages a year ago. And it was for this that ten men have been killed, and hate and strife and loss of earnings brought about which cannot be repaired. What short-sighted creatures we be. —*Raleigh Evening Visitor.*

Renew your subscription to the SUN.

Elijah at Horeb.

BY REV. JAMES MAPLE, D. D.

TEXT.—"What doest thou here, Elijah?" —I Kings xix.9.

God dealt kindly with Elijah, and arranged things so that his physical and spiritual strength were renewed.

After he had rested, and his spirit was revived by the sacred association of the place God summoned him to the mouth of the cave with the question: "What doest *thou* here, Elijah?" This was a heart searching question calculated to turn his thoughts in upon his own heart, and lead him to examine the motives and feelings that had led him into his present position. This was necessary to prepare him for the lesson God designed to teach him.

I. Was it right for you to flee from the wrath of Jezebel as you did? The emphasis is on the word "thou." What "thou" a prophet of the Lord who defended thee against the malice of the murderous queen, preserved thy life for three years and six months while she was seeking in every way to find and destroy thee; "thou" here hiding in the cave without my permission? Is this becoming such a man as "thou?" Nehemiah was entreated by Shemaiah to hide lest his enemies should murder him, answered: "Should such a man as I flee?" (Nehemiah 6:10-11)

2. Is this the place of duty? Can you do the work assigned thee here in the mountains? Can you preach to Israel up here? Can you do your duty to the public here? This is a question we all need to ask frequently.

Sinner can you do your duty to God where you are?

Christian, you who are staying out of the church, can you exert that influence for Christ over sinners where you are that you ought? My brother, where were you when the church met for prayer? Where you could do all your duty to God?

3. God kindly permitted Elijah to answer for himself. Elijah gives the following reasons for being there:

1. He felt that there was no longer any hope of reforming the people. It was not from the want of zeal and love for the cause that he had fled to the mountain, but from despair of leading the people out of idolatry. His conscience witnessed to him that as long as he had any hope he had been very zealous for the Lord, but now all hope was gone.

2 The people in the obstinacy of sin had forsaken the covenant of the Lord, and thrown down his altars. This Paul calls intercession against Israel. (Rom. 11:2-3.) He accused, or arranged the Jews before God, by charging them with grievous sins against him. This was a terrible indictment he found against Israel. 1st. Treason against God. "They have forsaken thy covenant." 2nd. Destroyed his altars, "Thrown down thine altars." 3d. Murdered the prophets, "Slain thy prophets."

3. The people had murdered the prophets of the Lord. (1 Kings 18:4.) Jezebel did this, but the people consented to it. He had done all in his power to reform them, but they would not even defend him against the murderous designs of the queen; and he felt that it was useless to remain among them and let himself be killed.

4. After all his efforts to reform the people he could see no fruits of his labors, and felt that he was all alone. The people had cried out "The Lord he is God" when he answered by fire, but the very next day they left him to meet the rage of the queen single handed. Not one of them stood up to defend him, and they even sought his life. What can I do with such a people? They have murdered all the rest of the prophets, and will kill me if I go among them. It is no use to throw away my life.

The Lord's answer to Elijah was a wonderful manifestation of himself just suited to clear away the clouds from his mind, and inspire him with new zeal for the redemption of Israel. He was commanded to come out of the cave, and stand upon the mount before the Lord. This was almost in the same manner that God treated Moses, and it is very probable that it was in the same place. (Exodus 19: 9-16.) As he stood there a tremendous wind swept through the mountain that uprooted the forests, hurled the massive rocks from their beds, and the very mountain trembled in its mighty embrace. This fearful storm swept by the prophet, and the uprooted forests and broken rocks lay all about him one terrible scene of ruin. Then all was still. Not a breath disturbed the air, and the prophet stood in mute wonder. Suddenly he felt the earth begin to tremble as if in the embrace of a mighty earthquake. It rocks to and fro, great chasms open, and it seems as if all nature was going to ruin. The rumbling thunder dies away in the distance, the mountain ceases to tremble, and sinks back to rest on its rocky foundation. All is quiet, and the man of God waits in solemn awe for what is to come. Flames of fire leap from every gorge and rock until the mountain is one vast ocean of flame rolling its scattering billows through the valleys, over the foot hills, up the mountain sides, surging even to the highest peaks. It is an awful scene, grand beyond the power of language to describe. The fearful ocean of fire rolls aways, and leaves the naked scorched mountain beneath Elijah's feet. As the fearful waves of fire roll away, and are lost in the distance there comes out of the mysterious depths of the infinite a still small voice sweet and gentle as the whisper of an angel. It is the tender voice of the loving Father. Elijah had been awed by the sweeping storm of wind, the upheaving earthquake, the mighty sea of flame; but he had not seen God in all this. They were only the heralds announcing his coming, but in "the still small voice" he recognized him; and wrapping his face in his mantle bowed in humble contrition, waiting his command. Gods asks the same question that he did at first, and Elijah gives the same answer. This shows that he did not yet fully understand this emblematic display, and God was seeking to bring him into the truth.

The answer of the Lord was two fold. 1st. He commissioned Elijah to go and anoint Hazael to be king of Syria, and Jehu king of Israel, and Elisha to be a prophet in his place when his work was done. Hazael was raised up to chastise the people and bring them to repentance. The famine was not enough to do this, and he accomplished it through the agency of this king of Syria. (2 Kings 8:12; 10:32-33.) It was saying to Elijah the famine and what you have done have not brought the people to repentance, but I will work a punishment on them that will work their reformation. Don't be discouraged. The work shall be accomplished. I will carry it on to completion.

Jehu was raised up to punish the royal family, and he made bloody work in it destroying the house of Ahab which set up and maintained idolatry. (2 Kings 10:1-11.) He also wiped out the service and religion of Baal. (2 Kings 11:18-28) This is pointed out in our text. Don't be discouraged Elijah at the apparent triumph of Baal, for I will destroy the whole system.

Elisha was given to him for a companion to sympathize with and support him, and to carry on his work when he should be taken up to Heaven. This was just what he needed—companionship of a kindred spirit. The Saviour when He sent out His disciples to preach, sent two together, for they would need each other's sympathy, prayers and help.

2nd. He also showed Elijah that he was mistaken in supposing that he was all alone in the service of God. I don't think that this is intended to be confined to just seven thousand, for the word seven is a number of perfection, and means many thousands. "The barren woman has born seven" has had a numerous family. The court and the majority of the people had gone after Baal, but perhaps thousands of the common people worshipped God in secret.

This wonderful scene teaches us that the Lord is more truly in the still small things of existence than in those which stun and bewilder by magnificence. God was in the whirlwind, earthquake, and fire in one sense; but not as he was in the still small voice. We are apt to think that those things which are most impressive to the eye and ear are most indicative of his presence, but this is a mistake. Take as an illustration the sweeping storm and the upheaving earthquake on the one hand, and the rays of light on the other. The storm uproots forests, unroofs houses, and leaves ruin in its track. The earthquake shakes the mountain on its solid base, and lays villages and cities in ruins. All stand in awe at the felt presence of God in these mighty forces, but we are surrounded by mightier forces which are working his beneficent will all unnoted because they are so silent in the operation. What can be more still in its grand work than the ray of light. It comes noiseless as the foot fall of an angel, and no ear ever heard the noise of its flight. No crevice is too narrow for its passage. Yet how mighty is its work. We can estimate its power by considering what would follow its loss. You have sat at evening, and watched the sunlight slowly fade from church spires, hills, and mountains, when all beneath was clothed in the mellow hues of twilight those heights were ruddy with the glow of the sun's last rays, climbing their sides and lingering for a moment on their summits, and then depart leaving them in the gloom of night, as the rest of the world had been left before. Suppose the departed sunlight should never return, and an endless Arctic night should brood over the earth, what would be the result? All forms of vegetable and animal life would quickly perish The cold would deepen and intensify with the lapse of time, until this world would roll through space a globe of solid ice, naked, barren, desolate—the dark and silent tomb of the countless myriads of existences that now find it a happy home. All this would follow from the simple withdrawing of the sunlight from the earth; yet how gentle and silent its fall. Travelling with the speed of millions of miles in a minute it falls upon the sensitive optic nerve without producing the slightest pain. Its coming in the morning, and its departure in the evening is as noiseless as the thoughts of the soul. The crash of the thunderbolt that shivers the knotted oak into splinters, the sweep of the storm that stirs the mighty deep, and the earthquake that shakes the world, are far more impressive to the ordinary beholder; but not a tithe so powerful as the beneficient rays of

light, the very habitation of God's throne, and the symbol of his presence.

We are constantly losing sight of this sublime fact. Thus it was with Elijah. He thought that the impressive outer manifestation of God on Mount Carmel would surely convert all the people, and destroy Baalism. It did deeply impress them, and led them to cry out, "Jehovah, he is God!" Yet immediately after this great victory the prophet was compelled to flee for his life, and seek a refuge in the wilderness. He felt that he was alone, and wished to die. "It is enough, now take away my life." God answered him by the vision of the tempest, the earthquake, and the fire. This was to teach him not to look to the outward, and noisy demonstrations of such scenes as that on Mount Carmel alone for the reformation of the people, but in the silent operations of the truth and the spirit of God in their hearts. The wonderful manifestation on Carmel was all right and necessary in its place to arrest and fix the attention, but the great work must be accomplished by the silent influence of the spirit and the truth. Thus it is now.

The great work of a man's life, that which exerts a greater power for good among men, than all else he ever does is often some little thing that he scarcely thinks about, and places no value upon at the time. Take an illustration or two. Ray Palmer wrote the hymn commencing, "My faith looks up to Thee," with eyes swimming with tears, pouring it out in the fullness of his heart, as he would utter a prayer, "It was born of my soul, and not written to be seen by another eye," he said. He put it in his memorandum book, and carried it in his pocket for two whole years before he ventured to show it to any one. He little dreamed that he was carrying in his pocket his passport to immortality. Yet the writing of this song was the work of his life, and made him a power for good through all coming ages. Miss Phebe Coy little dreamed when she was writing the poem commencing, "One sweetly solemn thought," that she was doing the work of her life; but this was the case. This sweet precious little song has done and is doing more to inspire hope and consolation in the hearts of of the weary and sad than all else she ever wrote.

God speaks to men in the storm, the fire, and the earthquake; but most effectually in the still small voice He comes to them in the silence of the night, in the hush of sorrow, in the solemn stillness of the sanctuary, in the hour of worship and prayer, and whispers in a voice that no one hears lessons of truth and love that quicken the conscience, enlighten the judgment, melt the heart into humble contrition, and move all the feelings of the soul. Then God is felt to be near, eternity solemn and awful, sin to be hateful, and Christ the one altogether lovely.

REMARKS.

1. From this history we learn the tender consideration that God has for his people. Elijah had become disheartened, and fled to the wilderness. This was wrong in him, but God does not upbraid him There is no sternness in his dealings with him. He asks him a pointed question to make him think, and then tenderly removes all his difficulties. (Psal. 103:13.) When Christ would interpret the feelings of his Father towards us how does He do it? By taking the heart of a loving Father, and through it revealing His heart. (Matt. 7:9-11.)

This is what we need to know and feel, for the condemning voice of conscience leads the awakened sinner to feel that God's feelings toward him are those of indignation, and this makes him afraid of Him. God is eternally and unalterably opposed to sin, but He feels toward the sinner as the loving parent does for an erring child. He loves him, and desires to help him out of his sinful ways.

The back-slider needs to realize this glorious fact in all its fullness, for his heart condemns him, and he cannot see how God can accept him again Like David, he "remembers God, and is troubled." But God loves even the back-slider, and entreats him to return. (Jer. 3:12.)

2. The might of God is His love. When we take hold of this we lay hold on his strength. (Isa. 27:5) How are we to lay hold of the strength of God? How does the child lay hold on the strength of the parent? Its helplessness appeals to his love. It takes hold of him. When the erring child returns in humble penitence to the father begging for mercy he takes hold of his strength, for he will do all in his power to help him into a better life. Thus our helplessness and contrition appeals to God. It takes hold of his strength, and makes it available to help us out of sin.

3. God gives strength to His people when they are discouraged. He has promised to do this. (Isa. 43:2; Deut. 33:25.) "Thy shoes shall be iron and brass"—a beautiful and expressive figure. A traveller over rough roads and among the crags of the mountains would need shoes of brass filled with iron spikes to endure the rough use and to enable him to keep his foot hold. So God furnishes His people with all needed help and strength. How graciously He assisted Elijah, and sent him on his way rejoicing in love and hope.

4. We are liable to take one sided views in regard to the condition of the church. Thus it was with Elijah. He thought that all had gone to ruin, and that he was the only one left who worshipped the true God; but there were thousands who had not bowed the knee to Baal.

5. God can and does raise up men fitted for instruction or to execute His judgments. When He needs teachers to instruct the world He raises up a Moses, Isaiah, Elijah, Paul, Peter, Luther, Calvin, and a Wesley; and when He needs instruments to execute His judgments He raises up a Samson, Ehud, Deborah, Tell, a Cromwell, and sends His avenging angel from Heaven as in the punishment of the Egyptian, David, Sennacherib and Herod.

6. No former zeal, boldness, and devotion will excuse present neglect, and yet we are most apt to boast of what we have been and done when most remiss in present duty. Elijah's former zeal and love did not justify his being up there in the mountain away from the field of his work.

Religion is Not Salvation.

A TRUE STORY.

There was and officer in the Roman army, Cornelius by name, who lived a great many years ago, when Bibles were few and access to them very difficult. And yet the light of eternity had shone upon his path, and into his soul, and made him know for a certainty that *he* was a sinner. And now the question of all questions to him was: what must I do to be saved? How can I obtain salvation? Has my reader ever been here?

He was a very devout man and the fear of God dwelt in his house. He was very charitable to the poor, and prayed to God at all times. What a wonderful religious man he must have been, and deservedly he was held in good report by all religious people. But was he not now saved? What more could mortal man do than what he had done; and surely God was merciful and would never expect more than this from any man; was he not doing his best? Such a man as this would be made a pillar in any church, and spoken of as an example for all "the flock." Yet all this did not give him peace at the prospect of meeting a holy as well as a merciful God. God's holiness had brought a conviction of sin home to his heart, that all these good things could not erase. What was he to do? How was he to obtain salvation? There was no one near at hand to preach the gospel that saves poor religious people like himself around. True, he had heard something concerning Jesus of Nazareth, but the gospel had never been heard by him nor his house, preached with the Holy Ghost sent down from heaven.

One day when in this sad condition, about 3 o'clock in the afternoon, God sent a messenger to him, to send to a certain city at a distance, and call for a certain fisherman, by name Simon Peter, a man chosen of God to carry the gospel to perishing men and women, and that he would come and tell him what he must do to be saved. Immediately he sent for him, and in three days the saved fisherman entered the Roman officer's house, and preached to him and all his house, the way of salvation. God graciously granted them repentance. God had to do it; for all these good religious works that he had done day by day, and that gave him such a good standing among religious people, were very hard to get rid of. Indeed, it has been said that a man will never part with his religion, unless God gives him to see it's all as filthy rags. Well, he and his house got saved, and you may be sure they praised God that day; yea, the sound went forth far and near, of the salvation of the Centurion and his house. Many a talk was had about the matter, but other saved people knew all about it, and said it was God that had granted unto them repentance unto life.

Now how did he get saved? For you remember the messenger told him that Simon Peter would tell him *words* whereby he and all his house might be saved. It came to him in this way, Not by prayers nor doing good works, but by listening to *words*; *words af life* concerning Jesus the Savior of men, how He had died and rose again for sinners, and that through faith in Him remission of sins was granted. This was what Cornelius needed, for though he was such a religious man he saw himself a great sinner. He believed in Christ as his own personal Savior, and immediately all his sins were forgiven, and he received the Holy Spirit. What a change it made. Then he commenced to do what he had never done before, magnify God for salvation received, and was ready to be baptized with Christ in water immediately; thus telling out to all that knew it, that he was dead and buried to all the past, and was now a new man to live a new life unto God.

Dear reader, religion is not salvation. It's Christ, not religion that saves, and there's life through a look at the Crucified One. Look and live. "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed." (1 Peter 2: 24.)—*Raleigh Christian Advocate.*

To Be Read.

THE NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL CONVENTION. JULY 19, 20, 21, 1892, AT GRAHAM, ALAMANCE COUNTY, N. C.

Dear Brethren:—Again I call attention to, and urge the attendance of all who are entitled to seats in said convention; *i. e.* all preachers who are members of the N. C. and Va. Christian Conference, and all superintendents within the bounds of said conference; and also one delegate for every 30 members in the Sunday school.

A very hearty welcome will be extended to other workers and friends of the Sunday school cause. See notice in this issue of the SUN from the pastor of the church.

The majority of delegates and preachers can leave home Tuesday morning and arrive at Graham in time for the opening of the convention, or not more than 2 hours late. We hope for a full attendance of the ministry and superintendents.

Reduced rates have been ordered on all roads: consequently when you go to buy your ticket call for round trip tickets to the Christian Convention, Graham, N. C.

Graham is centrally located in the convention, and *we do request* that there be some sacrifice made on the part of all, so that each may be present.

Yours fraternally,
JAS. L. FOSTER,
Pres.

Raleigh, N. C., July 8, 1892.

Program of the Eleventh Annual Session of the N. C. and Va. Christian Sunday School Convention.

Time:—July 19, 1892.

Place:—New Providence, Alamance county, N. C.

FIRST DAY.

9:00 a. m. Convention called to order by the president. Devotional exercises by Rev. J. D. Wicker

10:00 a. m. Organization.

10:30 a. m. Sabbath school reports.

11:00 a. m. Annual address by Herbert Scholz.

12:00 m. Adjourned for dinner

1:00 p. m. Report of Ex. Committee. Officers of the Convention Ex Committee.

1:20 p. m. Report of committee on teaching, Rev. J. U. Newman, Ph. D., Miss Irene Johnson and Prof H. J. Stockard.

1:40 p. m. Report of committee on Best Methods of conducting Sunday schools. Prof. E. L. Moffit, Capt. J. Morgan Smith and Hon. W. N. Prichard.

2:00 p. m. Report of committee on Sunday School Literature Herbert Scholz, Revs. P. T. Klapp and W. G. Clements.

2:20 p m. Report of committee on Sunday school music. Profs. J H. Moring, W. A. Ellington and Rev. P. H. Fleming.

2:40 p. m. Report of committee on Sunday school missions. Junius H. Harden, Rev. J. O Atkinson and J. E. Ballentine

3:00 p. m. Subject for discussion Subject.—The most effectual way to establish Sunday school libraries Rev. J. D. Wicker, J. E. Ballentine, N. B. Hunnicutt, Jacob S. Long.

4:00 p m. Adjourned.

SECOND DAY.

9:00 a. m. Devotional Exercises by Rev. J. W. Wellons.

9:30 a m. Reading minutes, unfinished business.

10:00 a. m. Subject: What Sunday school literature shall we use? Revs. J U. Newman, C. C. Peel, J. D. Kernodle, H. Mulholland.

10:40 a. m. Subject: Reflex benefits of Sunday school teaching. Misses Annie Graham and Annie Thomas.

11:00 a. m. Subject: How to get the children interested in singing. Mrs. J. L. Foster, Miss Annie Long, Profs J. H. Moring and W. A. Ellington.

11:30 a m. Subject: What part shall pastors take in the Sunday school. Revs. J. D. Wicker, J. W. Fuquay, G. M. McCullers, P. H. Fleming.

12:00 m. Adjourned for dinner.

1:00 p. m. What about our Sunday school missions? A general discussion, opened by Prof. S. A. Holleman.

1:40 p. m. Subject: Some reasons why all professing Christians should encourage and attend Sunday schools, and some of the good results from it by W. S. Petty.

2:00 p. m. Subject: Does the present system of international lessons freely meet the requirements of the infant class, and if not, what will improve it. C. S. Holleman, L. U. Hatch, J. Milton Banks, Henry Knight, and others who may wish to speak on this subject.

2:30 p. m. Subject: How to get the neighborhood interested in the Sunday school—the children, young people and old people. G. T. Hurdle, J. D. Gunter, Rev. P. T. Way, Rev. G. R. Underwood, T. J. Bland, Rev. J. U. Newman.

3:00 p. m. Subject: How can delegates make the convention beneficial to their school. Revs. J. W. Holt, Dr. D. H. Albright, C. C. Peel, P. T. Klapp

3:30 p. m. Selection of place for holding next convention. Miscellaneous business.

4:00 p. w. Adjournment.

THIRD DAY.

9.00 a. m. Calling convention to order, Devotional exercises by Rev. W. S. Long, D. D., Reading minutes, unfinished business.

10.00 a. m. Subject: Children's day should be observed by each school, How? Rev. P. H. Fleming, Rev. H. L. Hines, J. R. Foster, J. C. Holt.

10 30 a. m. Experience talk about the Sunday school work by all Sunday school workers.

12. m. Adjournment for dinner.

1.00 p. m. Miscellaneous business, Adjournment.

JAS. L. FOSTER, Pres.
JAS. M. TURNER, Sec'y.

Why Not?

As the E. Va. S. S. Convention will meet on the 20th inst., why not have the convention opened differently than in the past? The pastor of the church where the convention is to be held should give a welcome address to the officers and delegates of said convention, and the president should respond with appropriate remarks. It would give more enthusiasm to the work; the delegates would feel more at home, and a fraternal impression would be inculcated that would have a lasting effect. Trusting to hear from others on the subject, I am yours in the Sunday school work,

J. A. Mc.

E. Va. Christian S. S. Convention Program.

Place:—Berkley, Va.
Time:—July 20 and 21st, 1892.

FIRST DAY

10:00 a. m. Call to order, Religious exercises, enroll members, election of officers, music.

11:00 a m. Opening address by Dr J. P Barrett

12:00 m Reading of reports Dinner.

2:00 p m. What Jesus Says, by Rev H. H Butler.

2:15 p. m. The Infant class, by J H. Jones.

2:30 p. m Things that Impede the Progress of the S. S, by R H Peel Music.

2:45 p m S S. Literature, by Rev W. C Wicker.

3:00 p. m. What can I do in the Sunday school? by D. J. Bowden.

3:15 p. m. Upon the teacher depends the success or failure of the Sunday school, by J. W Rawls.

3:30 p m Report of Committees, Miscellaneous Business, Adjournment.

SECOND DAY.

10:00 a. m. Call to order, Religious Exercises, Unfinished Business

11:00 a. m. How to make the Sunday school more Interesting, by Dr. T. Edwin Baird and Rev. J. W. Barrett. Music

11:30 a. m The Training of Christian children, by Drs. J. P. Barrett and C. J Jones.

12:10 p. m. The Sunday School Teacher, by Prof. J O. Atkinson and Dr J. U. Newman. Dinner.

2:00 p m. The Sunday school as the Character Builder, by Revs M. W. Butler and J. T Kitchen.

2:40 p. m. Childhood, by Rev. W. W. Staley, Miscellaneous Business, Adjournment.

N. G. NEWMAN,
Cor. Sec.

P. S. I have purposely avoided putting one speaker down for two or more subjects, and have put no one on as leader who has not signified his intention to attend. In most cases the subjects are their own selections.

N.

Program of District Meeting.

PLACE Popular Branch, More County, near Jonesboro, N. C.

TIME. Friday, July 29, 30 and 31, 1892.

Friday—2 p. m. sermon by J. W. Hatch.

4 p. m. organization.

3 30 Pastors' duty to his congregation, lead by J. D. Gunter, and others.

3 p. m. The duty of the congregation to the Pastor, lead by Rev. G. R. Underwood and others.

5:30 p. m. Adjournment.

Saturday—9 a. m. Social Meeting, lead by H. C. Ferrell.

9:30 a. m. What Should be done with church members who visit theatres and ball rooms? lead by Rev. J. W. Hatch and others.

10:30 a. m. The importance of Home and Foreign Missions, to be discussed by all.

11:30 a. m. Short prayers, (Lead by Rev. P. T. Way.) for mission work.

Sermon by Rev. C. H. Rowland. Adjourned for dinner.

AFTERNOON SESSION.

2 p. m. Can the farming class of people do a better part by their children than to give them an English education? lead by W. G. Clements and others.

3 p. m. Who should read the CHRISTIAN SUN? Bros. A. W. Wicker, Jno. Watson and others.

4 p. m. Should we teach temperance in Sabbath schools? if so why? lead by J. W. Hatch and others.

5 p m. Selection of place for holding next meeting. Adjournment.

Sunday morning—9 a. m. An essay on Sabbath school work, by Miss Annie Thomas, and followed by short speeches by the brethren.

11 a. m. Sermon by G. R Underwood.

12 a. m. Adjourn for dinner.
2 p. m. Sermon by Rev. P. T. Way.

We hope the churches will be well represented and the speakers be well prepared, that we may make the meeting a success.

District Meeting.

TIME:—July 30, 31, 1892.
PLACE:—Pleasant Ridge, N C.

SATURDAY.

11 a. m. Religious service by T. B. Dawson.
11:15 a m. Organization.
11:30 a. m. Elon College its present financial standing and future prospects, by Revs W. S. Long, D D., and W. T. Herndon.
1:00 p. m. Dinner.
2:00 p. m. Whom does the liquor traffic injure and who is responsible for it? discussion led by Rev. W. T. Walker, followed by general discussions
3:30 p m. The work Elon is doing for the Christian church, by Revs. W. J Laine and, C. A. Boone.
4:00 p m. The support Elon deserves, by Revs. J. W. Fonville and A. F. Iseley.
4:30 p m How much we ought to raise for Home Missions and why? by Revs. W. T. Herndon and T. B. Dawson.
5:00 p m. Why we should support Foreign Missions, by Rev. W S Long and others
5:30 p m. Miscellaneous business and adjournment

SUNDAY.

9:30 a m. The relation of Sunday school to the church, by Revs. J W Fonville and W J Laine.
10:15 a m. Who should be in the Sunday school, by Revs, C.A. Boone and A F. Iseley
11:00 a m Preaching by Rev. W. S. Long, D. D.
12:30 Dinner.
2:00 p. m. Preaching by Rev. W. T. Herndon.

Let the church be well represented; let the speakers be present prepared; let all preachers, who can, go prepared to remain during the following week as the church wishes to hold a revival meeting at that time and call a pastor for the remainder of the year.

C. C. PEEL.

District Meeting Program.

Place:—Forest Home Christian church, three miles northeast of Roanoke, Randolph Co, Ala.
Time:—Commencing on Friday before the fifth Sunday in July, 1892.

FIRST DAY.

9:30 Religious exercises conducted by President of last session. Enrollment of delegates and election of officers.
10:00 The Christian church, its progress since its organization in Alabama, by Rev. J. D. Elder.
11:00 Preaching by Rev. J. W. Elder.
12:00 m. Recess one hour for refreshments
1:00 p m. The support of the ministry, by S. N. Sledge, C. H Stephenson and others
1:30 The importance of a more thorough distribution of our church literature, by H. W. Elder.
2:00 Foreign missions, by C M. Dollar.
2:30 Home missions, by Dallas Chewning.
3:00 The difference between the Christian church and the Disciples or Campbelites, by J. D. Elder.
7:30 Preaching, arrangements to be made by the meeting.

SECOND DAY.

8:30 a. m. Discussion of the five cardinal principles. 1st. The Lord Jesus Christ the only head of the church, by Rev. G. D. Hunt.
9 00 The name Christian by H. W. Elder.
9:30 The Scriptures of the Old and New Testament a sufficient rule of faith and practice, by Rev. J. W. Elder.
10:00 Christian character the test, by T. H. Elder.
10:30 Private judgment the right and duty of every believer, by W. R. Knight.
11:00 Preaching by W. R. Knight or D. Chewning.
12:00 m. Recess for refreshments of one hour.
1:00 p. m. The establishment of a high school in the bounds of the Ga. & Ala. conference, by C. M Dollar and H. W. Elder.
2:00 The importance of a thorough and complete statistical report being made to the conference, by H. W. Elder.
2:30 Miscellaneous business.
8:00 Preaching, arrangements made by the meeting.

SUNDAY.

9:30 a. m Preaching by Rev. G. D. Hunt.
11 a. m. Preaching by Rev. J. D. Elder on The Principles of the Christian Church

We hope that every one to whom a subject has been assigned will be present and prepared, and that each member of the meeting will be prepared on some of the subjects

S. N. SLEDGE,
J W. MANNING,
W. F. PITMAN,
Com.

Christian Song.

"The stream of Christian song rising out of the faith and love of the first ages has, with the growing centuries, widened and deepened, fed from a thousand different sources, until it now has the breadth of an ocean, and its voice is as the sound of many waters." And it is now said that by actual computation there is in existence 400,000 hymns in 200 different languages! — *N. O. Advocate.*

Notice.

All persons coming to the Sunday school Convention which meets at New Providence, Graham, N. C., will please note the following: Persons coming from towards Raleigh and Durham can come on the morning passenger which leaves Raleigh 7 a. m. and reaches Graham about 9 o'clock a. m.

Those coming by was of Greensboro can come on mail which reaches Graham about 11 o'clock. There are two other passengers trains which pass here, but both pass during the night. One about 7 p m. and the other about 1:30 a. m. Any and all persons coming on the night trains will please notify me to that effect. It will be best for all to come on the morning trains which reach here respectively at about 9 and 11 during the day. Be sure to come.

P. H. FLEMING.

Successful Teaching in the Sunday School.

Read by Mrs. Alice Lincoln before the Valley Virginia Sunday School Convention.

We offer devout thanks to the Divine Founder of the Sunday school, that it is not what it was in its beginning merely a school for ragged children, taught by teachers whose services were secured by money, rather than love of souls, and working only in that narrow realm bounded on one side by childhood, and on the other by rags, including none but the poor and none of the poor but the children.

We thank God that the Sunday school *is what it is*—a Bible school for all children, rich or ragged and rapidly outgrowing the idea that it is only a children's institution. We thank God still more that the Sunday school *is not what it shall be*, that it has not yet considered itself "full grown" and ceased to look forward.

The Sabbath school services should be placed on an equal footing with the regular services of the church, and attendance there by the pastor and members equally with the young people should be enforced. This is necessary in order to bring Bible instruction up to the level of secular instruction. It has a name which includes the old as well as the young. It gives the commission "go teach," equal honor with its kindred commission "go preach." The results of such a service are: (1) Greater unity between church and Sabbath school, (2) greater activity among the adults of the church, (3) greater spirituality by increased study of God's Word. The secret of teaching with power consists not in ability to talk, not in ability merely to instruct but positively a Christian life. He only teaches with power who is taught of the Holy Spirit, God is not pleased with outward rites and formalities, and that they merely trust in having performed them are far from being in a safe state, they do the outward work and forget God. The teacher's personal and social study of his class is quite necessary to success, for the same reasons every workman should understand his material; every farmer his soil, every physician his patients, to know their needs and difficulties. That the teacher may arouse in the scholar appropriate emotions and thoughts, to know their religious education and privileges. The first thing attended to in a well regulated public school is order It is said that order is Heaven's first law. Without order in a school at least one-half of a teacher's power is wasted partly through inattention of the scholars and partly reducing the disorder to what some teachers regard enduring limits Without order in his business and employees, no business man can hope to be successful Without the perfect order which we call discipline in an army it is a disorganized mob, incapable, unmanageable at the mercy of its foes. Now, if order is important in a public school, how much more essential is it in a Sunday school? Where the disorder of a class usually interferes so materially with the attention and progress of all the others, yet it is astonishing how general the idea is that it is quite orthodox for Sunday school scholars to discuss all the events of the past week and the probabilities for the week to come, while the teachers are talking to them about God's Word.

No teacher of good standing would think of teaching until he had established between himself and class a perfect understanding regarding this matter, until he had clearly shown his pupils that it was necessary that one person should be absolutely master, and that *he* by virtue of his office was entitled to that position.

There is no quicker way for a teacher to lose the respect of his pupils than by over-indulging them. We should never lose sight of the thought that the object of the Sabbath is to teach and impress religious truths. The school that succeeds in teaching and impressing religious truths most thoroughly upon its pupils is, to our mind, the most a success. How can we accomplish the most in

this direction? We answer, first, by by bringing anything possible to bear upon the lesson. By making the lesson the center of attraction in the school. By making the lesson, as much as possible the one thought and delight of all.

A Word to Elon Students.

It has been more than a month since we left the college. Not until after our separation could we fully realize how much devoted we were to each other and to our dear Elon home.

Some of us can look back upon the past year of our lives as one of the most pleasant. The causes to which this very pleasant session may be attributed are many Perhaps daily, almost, our thoughts carry us back to Elon, and we think of the pleasant days we have spent there together We think of the blessed seasons of religious service we have enjoyed, and we feel to-day that we are better boys and girls than we were one year ago. Our Sunday school was one of which we should ever be proud The same could well be said of our Y. M. C. A., and just here I would say a word to those of us who are interested in the Y. M C. A. work (And I believe I speak to all the young men). You know that to day our association stands first among the College Associations of the state. Then let us strive ever to make ours the Banner Association.

Let us go back to Elon with our hearts thoroughly consecrated to the work. Let us so conduct ourselves that we may wield a Christian influence over our new fellows.

Let us remember our promises to each other in our last meeting on that beautiful Sunday afternoon when so many of us could stand up and speak a word for Jesus. Is it not pleasant dear fellow students to think of these happy seasons? But sad—some of us may never meet each other again in the flesh. We may never meet each other again in the class room. Our pleasant association round about dear Elon may be to us no more. Perhaps our next meeting will be across the River, there to clasp the hand of our dear brother whose life with his year's work drew to a close. He was a dear, good, young man and we all loved him. "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Let us follow the example of our dear brother.

Our parting as we left for home was indeed sad. Surely our school-day associations are the most pleasant of our lives.

In looking over the issues of the SUN of July and August 1891 I see VACATION NOTES from several of the students of last session We read every week the NOTES from our friends at the College. We are always glad to hear from them. The writer is a N. C. boy and like many others would enjoy reading VACATION NOTES from Va. schoolmates, let us hear from you, I am sure you can write up something of which the editor would be proud. Let us hear from you through the SUN. I want to make a proposition to all the students. I will promise to carry a new student back with me if you will. Suppose each of us should get one new student! Let us do our part in representing Elon.

Well I find that I have said more than a word to you so I will close. Did not think I would write so much when I began.

With best wishes for a very pleasant vacation to you all.

I am as ever,

YOUR SCHOOLMATE.

Girls.

But for girls, or for the respect that young men have for girls, I am unable to say what kind of a world we would have, or at least what kind of people we would have in it Young men would be rough and discourteous even to each other. They would pay very little attention to their dress. They would have very little respect for themselves. They would go to church without their coat. They would rarely ever put on a collar and necktie. In fact there would be very little refinement among the young men of our age. We give the girls credit for all this. We give them credit for making us courteous. We give them credit for making us look upon ourselves with some respect. We give them credit for what little refinement may exist among us as young men. But we do not think that our rights should be trampled on. We do think that the girls should be somewhat consistent. If we go to church without our coat, some of them are ready to look upon us with scorn and contempt. If we call on them without a collar and necktie, and that in good shape, some of them would take it almost as an insult. It matters not how warm the weather may be, or how uncomfortable it may render us, we must wear a standing collar up to our chin to be decent, and yet the girls will go to church or anywhere else not only without a collar but without anything in reach to button it to, and that is all right.

I am a young man, but, if there is anything that I do detest it is a low neck dress—abomination of abominations! If the girls could only hear the remarks made by young men in regard to such dressing I have no doubt they would be very angry, either with themselves for their style of dress, or with the young man for his remark. We as young men have a natural tendency to (peep) into that which does not concern us, or into other people's business, and we can't help it.

There was a gentleman guest at a hotel on one occasion and he was scoring down on the Jews and abusing them very much, when a young man present came up to him and said "My friend, I am one Jew and I can't help it. The Rothchilds, of England were Jews and they couldn't help it. Jesus Christ was one Jew and he couldn't help it, and you is one fool and you can't help it.

We are young men and we can't help it and if people do not want us to see their accounts or peep into their business they should not open their books before our eyes.

YOUNG MAN.

Rudeness to Women.

A friend was spending the day with me the other day, and while she was here our pastor called. After he left, a friend said: "Did you ever notice with what respect Mr. Brown speaks of his wife, and how courteously he treats her at all times?" I nodded assent, and my friend went on: "I suppose my husband is as good a man as ever lived, but his mother did not train him to be courteous to ladies. His sisters were his slaves, and thereby he is spoiled as a husband. I wish I could train several hundred boys to be husbands for the next generation. Do you suppose they would consider their prerogative to drive the girls out of the easiest chair, take the sunniest corner of the room; the best place by the light, throw books, papers, or slippers down for some one to put away, grow up with the idea that a wife must be a valet and the rest of the household stand respectfully by to obey orders?

You smile, but this is anything but a subject to laugh over. I really believe husbands never think how their unkind ways hurt. They don't realize the difference for us—for instance, in their manner when they come to dinner. All day the wife has been alone with the children and servants, and is more hungry for a kind word from her husband than an epicure in feast. He comes in just as the dinner bell rings 'For a wonder dinner is once ready in time,' the husband says. Couldn't he have saved the heart stab by saying: 'That's a pleasant sound to a hungry fellow?' and what hinders him from adding, what would be the milk and honor to a weary soul all the rest of her life: 'You are a good wife, Cornelia.' And if dinner is not quite ready, why need he say: 'Of course not; never is.' In working mottoes for the home, why hasn't some one taken Wesley's remark, '*I'd as soon swear as fret*,' instead of hanging up, '*I need Thee every hour*.'

"When I think I have a hard time, I think of the women who have no servants, but who themselves care for the children, wash, iron, cook, mend, churn, milk, carry wood and water, all for less than an Irish servant girl's wages. Of course, men appreciate their wives—of course they do—but they keep their polite manners and courteous ways for other men's wives. One time James thanked me for saving him room beside me at the concert, and then sought to apologize for being polite, by saying he thought it was my sister Mary."—*Atlanta Constitution*.

FROM PASTORS AND FIELD.

Berea, Norfolk County.

DEAR BRO. CLEMENTS:—I hear an occasional cry for news from the field; so I thought I would send a few items from this community. The fifth Sunday in May our hearts were made sad because of the absence and illness of our much beloved pastor, Rev. J. P. Barrett, here in the midst of this sorrow and sympathy we were made glad by the presence and preaching of his brother Rev. J. W. Barrett. Bro. Barrett has many warm friends in and around old Berea, that are always happy to meet him. The first Sunday in June Rev R. D. H. Demorest preached for us; because of inclement weather, Bro. Demorest had but few to hear him, but we believe good was done. Bro. Demorest also gave an interesting talk to the children of the Sabbath school which we all very much enjoyed.

Third Sunday in June we had the pleasure of seeing and hearing our Sunday school missionary. Bro. D. J. Bowden seems to be very earnest in his efforts to promote the Sunday school cause. He is full of zeal and determination Such a worker will succeed. The last Sunday in June we expected to have had our much beloved and aged Bro. S. S. Barrett to preach for us, but the hour for preaching arrived and he was not present. We learned that illness was the cause, may the Lord help him in his declining days and afflictions. We held in his absence a short prayer meeting service which we hope was not in vain. Yesterday Rev. Rodger Charnoch preached for us. His sermon was highly commended by several, we hope to hear him again in the near future.

Now my thoughts fly away in search of our dear pastor and I wonder where and how is he to night, I

trust that he is rapidly convalescing and that ere long we shall have the pleasure of seeing him once more and hearing his loving, affectionate words of warning. O! that the Lord may spare him yet a long while to improve his excellent talents as a watchman upon the walls of Zion.

Well, to conclude I will say that we as a church are making no wonderful achievements in our work, but we are holding on with a steadfast faith and our hope is centered in Christ, the beacon light to our immortal souls and we feel, that if we continue to look unto Jesus and trust Him as we are now looking and trusting, we will ere long enjoy the companionship of the redeemed in heaven. Yes, dear brethren and sisters in the Lord, we all have (without doubt) loved ones in the spirit land, they are waiting and watching our coming, O! shall we meet God in peace—clasp the hands of our dear ones and enter with them through the pearly gates and join that innumerable throng around the throne of God in singing praises unto Him and the Lamb forever and ever.

Yours in Christian love,

M. W. Hollowell.

July 4th 1892.

In the Virginia Valley Country.

Dear Bro. Clements:—I am glad to see from your statement in the last Sun that your contributors are becoming more numerous, as many contributors do add to the spice and interest of a religious, or in fact, any kind of journal, add to this end I will endeavor to add my part.

As is known to your readers I am sojourning in this Virginia Valley Country temporarily, and, of course, I see and hear a good many things of interest, of some of which I will make up this letter. This country and its people and their customs make an interesting study.

The country is mountainous and rich. Grass, wheat and corn are the principal crops. As I write the hum of the reapers and binders are heard on the various farms—it is harvest time, and the farms are harvesting a magnificent crop of wheat. Near me a fine machine is at work this morning. Four large horses and two men operate it, and do as much work in harvesting, I guess, as fifteen men with the old time scythe only could do. It cuts its swath clean, rarely leaving a head of grain, as fast as the horses may go, and at the same time binds the wheat into bundles and drops them out into groups of four, at regular distances. The advantages are that the work is done not only more rapidly, but cleaner and more evenly and smoothly. This is one portion of our great country where fine beef is raised. I had as good as I ever ate for breakfast this morning. It is as sweet and almost as tender as young chicken.

I would not object to being a Jew, to the extent of not eating hog meat, if I could get such beef as this country affords. If this people were fed upon the average Raleigh or Norfolk beef, they would not try to eat it more than once, I think.

The country is rough and is almost literally covered with stones, and yet on the average field the stones do not hinder the growing crops. The hoeman rarely strikes a bunch of grass without at the same time striking a stone, large or small. There are a great many caves, some of which are grand, simply subterranean wonders, almost miniature worlds hid away in the bowels of the earth. There is one on this farm (Mr. John Frank's) which has not been explored, but a short distance, but when in it you can distinctly hear the roar of rushing waters, which of course is a mystery without any explanation so far. In another section of this valley is a cave which is distinguished, as tradition says, by the fact that George Washington choose it as the place for the Masonic Lodge to which he belonged to hold its meetings.

The people of this beautiful Valley, so far as my observation goes, are a plain, but intelligent, economical, hardworking people. Of course, I suppose there are some lazy people here, but, as a rule, they are industrious. I know one farm with only 20 acres. On it last year, I think it was, enough was made to support two families, aggregating 8 persons and then they sold $400 worth of stuff. This farm has good buildings and is for sale at $2800. I heard a lady who was neatly dressed, declare that she did not spend as much as $20 a year for dressing. I have met young ladies here whose parents are well-to-do, whose parlors are tastily furnished, and I have seen these young ladies, seated by a fine piano, make the home merry with music, and at other times, I have seen the same young ladies filling various positions, from the cook-room, the wash-tub, the milk-yard, and in fact ready for any work that may "come to hand."

This people live on food very different from that used in Eastern Virginia, or Central North Carolina. They use loaf-bread, canned goods of great variety, apple-butter, jellies, native fruits, etc. I know one family where 33 barrels of apples were consumed last winter. Nearly every home has a magnificent spring of splendid water, and of course they have an abundance of milk and butter, the equal of which is rarely seen elsewhere. Vegetables, especially potatoes (Irish and sweet) add variety to their food.

There are some queer customs here, but perhaps not more so than in other communities. This valley is a great place for religious sects. It is much divided. Here are Mennonites, Dunkards, Adventists, Methodists, Baptists, United Brethren, Presbyterians, Episcopalians and Christians. While I see no indications of any great, or marked, degree of prosperity, some of them have good churches and faithful preachers of the word, and I think the general tendency is forward—upward. There was a time when the Mennonite brethren would not allow their members to wear suspenders, as a means of supporting the "pantaloons," nor would they allow their members to carry an umbrella. I suppose their idea must have been that it was wrong to keep the sunshine off. So far did they go with this idea that they did not carry an umbrella to protect against the rain. As a protection against the rain they wore water proof overcoats and broad brimed hats, but for my life, I cannot see any difference in the principle involved in wearing a broad-brimed hat to keep the rain off, and in carrying an umbrella for the perpose. But even the Mennonites are drifting away from the queer notions. God speed the day when His ways shall supplant men's ways, for then shall the glory of the Lord cover the face of the earth, as the waters do the great deep.

The Lord willing, I hope to be back to my field of labor by July 15th though some of my friends are urging me to remain longer lest I go to work too soon for my strength, but I hope for the best.

J. Pressley Barrett.

In Memory of a Deceased Pastor.

The members of the Liberty (R.) Christian church offer the following as a tribute of regard to the memory of their deceased pastor, Rev. D. M. Williams, who passed away at Elon College, May 20, 1892.

The ties that bound us to him as a Christian friend and pastor, were genuine cords of love. Although we had known him but a short while, still we were fully persuaded that he was endeavoring to do the Master's bidding—to lead us in the way of all truth, to have immortal souls saved.

His earnestness in preaching the gospel and marked improvement in delivering the same had woven bands around us that made separation painful to our hearts.

We honor his Christian manhood and would treasure up in our memories the earnest gospel messages he has given us. But he is gone and we recognize his decease as a call from our Heavenly Father to welcome our dear brother home. Therefore—

Resolved, That we bow in humble submission to this dispensation of the divine providence, and believe that God will protect us as a church.

Resolved, That the denomination has lost a rising young minister, and our church one of her most faithful pastors.

Resolved, That we will try to emulate the good example he left us, and by the grace of God meet him in Heaven.

Resolved, That we tender our heartfelt sympathies to the bereaved family and other relatives and friends, and direct them for comfort to Him who doeth all things well.

Resolved, That a copy of these resolutions be placed upon our church record, and a copy be sent to his parents and a copy be sent to the Christian Sun for publication

T. A. Moffitt,
H. K. Trogdon,
Mrs. J. C. Holmes,
Com.

A Good Cause.

The Humane World, a twelve page handsomely illustrated monthly, published at St. Paul, Minn., is accomplishing much good in preventing cruelty to animals and children. Their method of working, is to present to teamsters and drivers throughout the country a year's subscription to their paper free of charge. In so doing, it reaches the hand of those having the care of horses and animals, and will have a tendency to arouse a humane sentiment, and awaken a humane feeling towards the creation. Last year over 100,000 copies were distributed gratuitously to teamsters and drivers.

Any one wishing to help this work so deserving the support of all Christian men and women, can do so by sending fifty cents for six months subscription for themselves, and an extra copy will be furnished some teamster or driver free.

A copy of that wonderful book, Black Beauty, will be sent free to any one sending for a six months' subscription. This is one of the most valuable books ever published. Address of this publication is The Humane World, St. Paul, Minnesota.

An Irreverent Habit.

Many congregations are guilty of the irreverent and indecent habit of putting on overcoats and wraps during the doxology. A New York pastor tried to break the habit: he had the music to cease after a few strains had been played. The men in the audience were thus surprised, and found in all sorts of grotesque attitudes; some were grasping for hats and canes, others were seen with one arm through the sleeve of their overcoats and the others striving to find the other sleeve. Their strange gymnastic positions were as amusing to others as they were embarrassing to themselves.—*Selected.*

The Christian Sun.

Thursday, July 14, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

Push the canvass for Elon College with a vim.

Reduced rates to Sunday school conventions.

Read what "Schoolmate" has to say to Elon Students.

Rev. S. B. Klapp is doing work enough for two preachers.

After a week's rest we greet you with, we hope, a brighter face.

Here are more subscribers from the Virginia Valley, sent by Rev. E. T. Iseley.

Thanks to Rev. A. F. Iseley for subscribers sent to the Sun. Iseley is a good name

The Executive Board of Elon College held a meeting in the city of Raleigh, July 31.

We have heard no reports from canvassers for Elon College. Can it be possible no one is working?

Antioch, Isle of Wight Co., Va, will have Children's Day Exercises the third Sunday in July at 11 a. m. and sermon in afternoon.

We are pleased to note the success of the recent meetings at the Raleigh Christian church. A number professed and several joined the church.

Rev. J. P Barrett's health is much improved and he intended returning to Norfolk, Wednesday. May his entire recovery be speedy is our prayer.

Programs for Sunday school conventions and District Meetings fill up a good portion of the Sun this week. These meetings are important and demand attention.

Many thanks to Rev. S. Apple for subscribers sent to the Sun. Dear Bro. Apple can't you write some for the Sun? Your articles are always read with interest.

The Prospectus of the Normal and Industrial school of North Carolina is on our table. For particulars, address President McIver, Greensboro, N C.

Were it not for the constant drain on our list consequent upon dropping delinquent subscribers our circulation would grow wonderfully, but we have to drop dead heads.

Southern Sunbeams for July, published at Atlanta Ga, is on our table. It has been greatly improved and is destined to be one of the leading Magazines for the young.

Our thanks are due Rev. P. T. Klapp for renewals for the Sun. Bro Klapp is one of our staunchest friends and it is very seldom he returns from an appointment without some money for the Sun.

Rev. W. G. Clements is in Eastern Virginia in the interest of the Sun. It is a foregone conclusion that the Virginians will treat him kindly. Be ready to renew your subscription when he calls.

Reduced rates to the E. Va. S. S. Convention have been asked for over the N. & W., A. & D. and S. & R. railroads and will probably be given. Delegates and visitors will ask agents for reduced rate tickets.

A truly pertinent article is that by Young Man on "Girls," and one that we hope will be read by every lady who wears that abomination—a low-neck dress We think a good deal like the writer, there are things a young man, and old men, too, can't help.

The Work of the Missionary Association.

The introduction of any new agency into denominational machinery is likely to call for explanations which shall show *its need* and *its practicability*, and this is right, for the people not only wish to know, but have a right to know the "whys" and "wherefores" of these things.

The *Missionary Association* has recently been added to the denominational machinery of the Christians, and is to be tried as such, and we plead for it to have a fair trial with faithful attention on the part of the people—especially its officers.

The *need* for this new agency appears in the fact that some of our weaker conferences have no means of doing the missionary work which is necessary for their growth and usefulness in spreading the gospel among men.

Of our five southern conferences, three need this help, viz.: The Deep River Conference in North Carolina, the Georgia and Alabama and the Virginia Valley. In the territory covered by each of these conferences is much destitution—sections which if cultivated and won for the Master would become great and effective forces for the yet further spread of the gospel under our labors Hitherto the General Convention has had o means of fostering this line of work, and consequently we have more than half of the territory under the convention in a destitute and neglected condition. The results are weakness and unfruitfulness; natural, it is true, but none the less greatly against our success as laborers in the Lord's vineyard.

Besides these places, we have in the bounds of the General Convention a number of new fields where new conferences might be speedily organized, if we only had the men and the money with which to prosecute the work. In South Carolina we have not a single church, in Florida we have not a single church, and the same is true of Louisiana and Mississippi. What fields these states open to us outside of our annual conferences? So, in the very beginning of its work, the *Missionary Association* will be confronted by ten times more work than it can do. This should serve, not as a discouragement but rather as a stimulus to dare and to do more in its chosen work. If the Association should live one hundred years and be blessed with unbounded prosperity and great usefulness, it could not finish the work now betore it. So much for the NEEDS.

The *practicability* of the plan is a a vital question in the Association's usefulness. That it is not as practical as it might be, and as it will be latter on in its work and history, we admit, but there is enough practicability in the organization to do a mighty work for the salvation of man and the glory of God, if only the plans shall be properly and faithfully worked. Here is the danger of the whole thing—a failure to work the plan. We appeal to the officers and friends of the Association to bestir themselves to see that no stone is left unturned to accomplish the end in view, for a great field is open to them and a mighty work is within their grasp. Let it be seized and used for the upbuilding of our cause and therein the glory of God. So much for its practicability.

The Necessity of a Missionary Spirit.

This age seems to be an age of missions. The people of God realize more than ever before that they are the chosen agents of Christ to spread his gospel throughout the world. Only a half century ago no missionaries could be found in China, and Japan, and few in other heathen countries of the world; but today, they are a legion in number. This grand movement toward Christianizing the world is working out a more lively interest among the members of the church militant, and hastening the time when the great Waterloo of God and Satan must be fought. It is a matter of experience that no organized body of Christians can make progress without the spirit of mission existing among them. The Christian church is a fair illustration of this fact. The reasons for this being so are obvious:

I. *The spirit of missions is the vital principle of all religious life.*

Any religion that has not this spirit is selfish, sickly and puny. When the rich man came to Christ and asked what to do to be saved, Christ told him to go sell his goods and give to the poor. That rich man had religion after a fashion. He was a moral man. He kept the injunctions of the decalogue, he attended to his business and interfered with no one, no one could find any fault of his dealings with men so far as uprightness and honesty were concerned, but Christ knew him, and at once striking the vital chord, told him to get rid of his great possessions. You see the young man turned away sorrowful because he loved himself and his goods far more than he did any one else. There was selfishness in in his religion. We often hear people say that they don't believe in missions. Too much expense for the results. Too much labor and no reward. Enough to attend to home affairs without going into strange communities. There is selfishness in their religion. More satanical selfishness than godly love.

Whenever a person is regenerated, whenever his soul is quickened by the spirit of the Holy Ghost, there is love there for all mankind. Malice is eradicated. Love blossoms as the rose and sends out its fragrance far and wide.

Selfishness is gone, and it is the desire of the person to communicate his feeling to others. This is natural. Whenever we obtain something good or something good happens to us, we like to talk to others about it, and put them in the way to get a like blessing. Any exception to this rule is characterized by selfishness, and from a spiritual stand-point, love and selfishness cannot thrive well together in the same heart. He, whose religion teaches him that missions are a nuisance, has not the religion which Christ gives or if he has it, it is choked by the tares.

An isolated spiritual life is worth nothing to the world. If a man does not come in contact with his fellows he will not be known by them. His disposition, his character, his knowledge will have no influence over others, and his life will be a failure so far as the world is concerned. Association has a great deal to do with human action, and he who does not associate with his fellows cannot receive all that the world is due him. Just so with a man's religion. If he keeps it encased in his own heart and lets not his neighbor know of it, his neighbor will receive no good therefrom and he will soon

become deformed spiritually. Spiritual associations have the power of strengthening and revivifying. The heart grows in grace by exercising its spiritual influence over others.

II. *The spirit of missions is the power which must be utilized to christianize the world.*

In attempting to perform any kind of work we must have good tools if we expect to put up a good job. This is just as true in mental as in manual labor. The Indian with his stone axe consumed much time, and underwent an extraordinary amount of labor in hewing down a tree. The ancients had much trouble in making flour by beating their wheat in mortars with pestles. But the improved implements are effectual in lessening labor and promoting good results.

So with Christian work. Our forefathers were content in letting their pastor plough all the week and then do what preaching he could do on Sunday. They did not deem education necessary to help make a preacher. They did not think that money was necessary to help support him, but he must work for his living with his own hands. If he felt impressed to go off on a missionary tour, they somehow got it into their heads that the Lord would feed him by a raven as he did Elijah of old, and hence, he was left to his own resources to carry out what he felt to be his duty. The result of this way of doing things was *little progress*. The tools were not good ones nor were they well handled.

But we have found better means at our command if we will just use them. It is true we are using them some but not so vigorously as we might. We need more of the missionary spirit to make us use them aright. There is a wonderful difference between the way a slave works and the way a free man works. The reason of this is, the slave feels no interest in the work he performs, he has not the spirit of work, while the other is prompted by the hope of reward for his toil and he works with a will What we want is to work with a will. Experience teaches us that there is a sure reward in missionary work. Then we must work for the reward. The spirit must become willing and prompt the mind and body to action. No other way will bring us into contact with the heathen, and no other way will promulgate the truths of the gospel.

Christian Chapel.

Saturday afternoon before the first Saturday in July, we left Raleigh for Christian Chapel, Chatham Co., N. C. On our way, we fell in company with brethren J. C. Johnson, Geo. Johnson and S. A. Johnson, the son and two grand sons of James Johnson, whose funeral they were going to attend the next day. We were very glad to meet these dear friends again. Merry Oaks was reached. Among other familiar faces the first to be recognized was H. T. Johnson who was there to carry us out to his house. It was a pleasure indeed to spend another night in this kind home, after an absence of more than fifteen years. Sunday at the church some five hundred people listened to the funeral sermon of James Johnson, preached by the editor of the CHRISTIAN SUN. Bro. Johnson had been a faithful member of the Christian church for long, long years. He was a delagate to the conference 39 years ago when the N. C. Conference and the N. C. and Va. Conference united. He voted for the union. In the congregation were many strange faces. Among the faithful ones that we met there last, but whose seats have been made vacant by the death angel, were James Johnson, James Gunter, M. S. Stephens, Stanley Certain and a number of others, they have passed over the river, and we shall see their faces no more on earth.

The church is in good condition, under the pastoral charge of Rev. J. A. Jones. He is dearly beloved by the membership. A beautiful large house of worship has been erected. When it is completed, it will be one of the best in the conference. The church and community deserve great credit for this spirit of enterprise.

Revs. E. Pope and Isaac Avent were with us. These Methodist brethren had kindly called in Bro. Pope's appointment at Buckhorn until the afternoon, so Bro. Johnson's many friends in the Methodist church might attend the funeral. At Buckhorn in the afternoon Bro. Pope preached us a good sermon on the subject of work.

Dinner was taken Sunday with the kind family of Bro Benton Stephens. Here it was our pleasure to meet his father, possibly now the oldest member in Christian Capel church.

Sunday night was pleasantly spent with the family of Bro. Thomas Windham; and Monday morning he kindly carried us to Merry Oaks. At this place we were glad to meet many of our old friends. Among them brethren Wm. Edwards, James Thomas, Elber Windham,—Yates, M. A. Tucker, Thomas Lasater, and others whose names we do not now recollect. Bro. Lasater has been an invalid some four years. He is an excellent Christian gentleman.

It was quite a pleasure indeed to meet so many of our friends at Christian Chapel whom we have known in other years. Some of them have passed through troubles since then that have given them sad hearts. May the Lord bless and finally bring them to the saints everlasting rest.

Shall We Have an Orphanage?

Rev. W. W. Staley, President of the General Convention of the Christian Church, in his annual address at Elon College, May 21, 1892, mentioned the idea of an Orphanage, and suggested the appointment of a committee to take the matter into consideration. The committee was not appointed. But it is to be hoped that this seeming neglect on the part of the convention, was caused simply by a rush of other business, and not by any indifference manifested in this important work.

There is not a grander Christian work than looking after those children who are left in this world with no parental hand to provide for them. Read what the Bible says about it: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him." Job 29:11, 12. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." These are only a very few of the many passages of Scripture given to teach us our duty toward orphans.

The history of the world shows nothing that has been more signally blessed by the hand of God than the efforts that have been put forth to build orphan homes for the poor little fatherless ones. Nearly all the orphanages of which we have any account, had a humble beginning. Who has not read of the orphanage that has fed, clothed, sheltered and protected thousands of poor, fatherless children in New Orleans, built by the efforts of the poor, illiterate, but noble hearted, Margaret Haggerty? God blessed this great woman because she was doing the grandest Christian work known to man.

There are many dear little children in the Christian church, who have no one to look after either their mental or moral training. Shall we let them roam through this wild world with no one to look after them? Many nights some of them sleep cold and hungry. Will we not build them a home, and take care of them? We are able to do it, and God will bless us in the effort.

Many people will be glad to give to something of this kind, who could not be induced to give, scarcely, to anything else. Men of means who have no church relationship are often ready to give to a work of this kind.

The work may not be extensive at first. One small building, and one or two teachers would be all that would be necessary for an opening.

Brethren, let us hear from you on this subject. The columns of the SUN are open to you.

Ho for the North Carolina and Virginia Christian Sunday School Convention!

Let us all who are in any way connected with it go. And let all the Sunday schools see that they are represented and represented well. There is a lot of work to be done in the coming session. Work that will effect every school within its bounds. Come one, come all, and let us have a good time together. Let us go with our hearts full of prayer for the good of the cause.

We are especially anxious to see all our preachers there. Bro. minister, we need your counsel and your smiling face in that convention. Arrange your churchwork so that you can be there. The good people of Graham will do all they can to make you enjoy yourself, and if it is rainy will give you plenty of mud to look at There are questions to be discussed which are of vital importance to us all. We want you to go whether you are on the program or not, and let your voice be heard.

Remember the contingent dues and the missionary assessment and don't forget the time, July 19th. Let every delegate and visitor be on hand at that time.

HERBERT SCHOLZ

Notice.

All persons expecting to attend the Sunday school convention of the Eastern Virginia Christian Conference will please notify me as soon as possible so that homes may be provided for them before the convention. It is absolutely necessary for me to have the names of all who expect to attend so that I may see the members of the church and arrange homes so that those coming can be directed to their homes from the train. Tell me whom you would like to stop with if you have friends here, when you will come, how you will come, etc.

Those that fail to report themselves will create confusion and may be overlooked.

Everybody come and let us have a good time.

W. C. WICKER.

Berkley, Va.

What is Being Done?

At the General Convention of the Christian Church at Elon College, the Christian Missionary Association was organized, and commenced its work with much enthusiasm. But since that time, but little has been said. We hope the brethren, sisters and friends are pushing the work. Let us hear something about it. Write something about it every week and send to the SUN

Lessen III.—The First Christian Church.

Acts 2:37-47.

Golden Text:—"The Lord added to the church daily such as should be saved. Acts ii. 47.

TOPICAL ANALYSIS.

I. The effect of Peter's sermon (vs. 37-40.

II. The church organized (vs. 41-43).

III. The fellowship and fraternity of the church (vs. 44-47).

INTRODUCTORY.

Peter has just preached a powerful sermon to a multitude of devout Jews who had come from every nation under Heaven to Jerusalem to observe the annual pentecostal festival. These Jews represented several different languages, and yet, through the workings of the Holy Ghost, the Apostles were able to make every man understand the words which they spoke. This sermon of Peter's was delivered while he was full of the power which the Holy Spirit had endowed him with, and it is a remarkable sermon. The first part of the sermon consists of a quotation from the prophet Joel, relative to God's pouring out his spirit upon all flesh, and to the Heavenly signs and wonders before the end of time. Then follows a brief history of the crucifixion of Christ, His mission on earth, and His relation after resurrection and ascension to all the world. It is noted for its brevity and pointedness, and it did the work which the Apostle desired to do.

THE LESSON PROPER.

I. *The effect of Peter's sermon.*

37. Now when they heard this, they were pierced in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?

The multitudes were all gathered around the Apostles, and had been listening to the words of Peter, as they came from his mouth with iron-clothed power. When he concluded they were deeply moved, and with all sincerity asked the Apostles what to do. They desired to reform and lead better lives, and make amends for the past.

38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

This word *repent* means more than we attribute to the word commonly. It not only means here, to be sorry, but also to leave off the sins of the old, and turn toward the new, the spiritual life. Notice the order, *repent, be baptized, receive the Holy Ghost.* This shows that the baptism practiced by the Apostles was only the baptism of John, and the regeneration did not take place until after the baptism.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

This promise referred to, is the promise of eternal life. The verse shows the universality of the promise. It is to all, both near Jerusalem and afar off. The latter part seems to intimate a restriction, and signify that the Lord does not call all. We are inclined to think that the class not called, however, are the devil, and his angels.

40. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation.

The generation of that period was steeped in idolatry, crime, and ignorance. Morals were exceedingly low. Virtue and chasity were almost unknown and revelry ran riot. Peter used all his persuasive powers on these people to get them to flee the wrath to come, and to follow in the foot-steps of the meek and lowly Jesus

II. *The Church Organized.*

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

This was a glorious revival and unparalleled in the Christian era. That was a grand organization which we designate as the first Christian church. There were no differences of opinions there in regard to modes of baptism, and other none essential doctrines. There were no cavillings over meaningless nothings, but all were of one mind and one fold.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

The apostles' doctrine was the pure undefiled doctrine taught them by Christ It was all summed up in the two commandments of love to God and love to man. The apostles did not dispute among themselves. In regard to doctrine they were a unite, and their followers remained a unite until evil-minded persons got into the fold and raised dissensions on minor religious points. The breaking of bread, we presume refers to the partaking of the Lord's supper. There were no close communionists then.

43. And fear came upon every soul: and many wonders and signs were done by the apostles.

Signs and wonders were the powers bestowed by the Holy Ghost upon the apostles to convince the people Some claim that the signs and wonders such as were then performed have passed away. But while they are not so frequent, yet we think that they still happen on a smaller scale. The great trouble is a lack of faith and earnestness on the part of Christian workers.

III. *The Fellowship and Fraternity of the church.*

44. And all that believe were together, and had all things in common.

Here is an example of the communistic theory of government. It proved successful, but we must bear in mind that it was seasoned by the love of God. Had it been otherwise it would have proved a failure.

45. And sold their possessions and goods, and parted them to all men, as every man had need.

This placed them all on an equality so far as worldly possessions were concerned, and gave all an even start. It is unfortunate that we are not able to ascertain how long they all remained equally wealthy.

46. And they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

They visited each other and held prayer meetings at private houses, and gloried in the good feeling which existed between them and their God.

47. Praising God and having favor with all people. And the Lord added to the church daily such as should be saved.

Favor with God will generally bring us in favor with others. In this verse there is another apparent restriction as to those to be saved. We think the apostle means all who had placed themselves in a condition to be saved. It was all the Lord's work preformed through his apostles and by the aid of the Holy Spirit.

Herbert Scholz.

THE CHILDREN'S CORNER.

My Dear Children:—

How many of you read Uncle Barry's letter last week? All of you? Well then I know that next week you will all write and help fill our Corner. Here it is two weeks since I last wrote to you and we have but four letters from you—two new writers and two old. If it was not for the new ones our Corner would get dry indeed. Come now, and let us hear from you. There are a number of questions to be answered that you don't seem to have noticed at all. I don't understand this. You say you are interested and want to help the Band in its great work but weeks and months go by and you just don't do. The Bible says, "Be ye doers."

Cordially yours,
Uncle Tangle.

Durham, N. C., July 5, 1892.

Dear Uncle Tangle:—I am a little boy nine years old, and I want to join the Band. Papa takes the Christian Sun, and I like to read it very much, especially the cousins letters. I go to Sunday school every Sunday Miss Sellars is my teacher, and I think she is a mighty good girl. I am willing to do what I can for the Band, I send five cents for the Band I close with much love to you and the cousins. Daniel Kelley.

Daniel, we welcome you to our number, and hope you will write often. Every little helps and the Band has done much good with the nickles and dimes it has accumulated.

Providence, Va., June 23, 1892.

Dear Uncle Tangle:—I expect you and the cousins think I have stopped writing, but I have been so busy I havn't had the time. School is over now, and I hope I can write oftener. The Corner hasn't been as full of letters lately as it usually is. Now we have stopped school, I hope we will do better. Uncle Barry and his family are away for their health We miss him very much I hope he and little Ethel will come back much benefitted by their trip. I will answer Bettie Stephenson's question: King Herod's body was devoured by worms. I will also ask a question: What young man fell out of the window while Paul was preaching and was taken up dead, but Paul brought him to life? I send one dime for the Band. With much love to you and the cousins, I remain,

Your little niece,
Allie Gibson.

We all hope Uncle Barry and family will be much benefitted by their trip to the Valley country. Let us pray for them.

Suffolk, Va., July 6, 1892.

Dear Uncle Tangle:—As I have never written to you I thought I would make an effort and write you and the cousins a short letter. I am very fond of reading all of the cousins letters in the Children's Corner and I am especially pleased with your nice letters Uncle Barry gave us a nice letter in the last week's Sun. I always enjoy a letter from him. I go to Sunday school every Sunday. We have an excellent Surperintendent in Professor Kernodle. We have quite a large attendance every Sunday. I always stay for preaching, and Mr. Staley our beloved pastor always gives us a good sermon. I go to church again at night so you see I am quite a busy little girl on Sunday. If this my first letter is considered by you worthy of a place in the Corner I may write again. I am eleven years old. Enclosed please find one dime for the Band

Inez Darden

Yes, Inez we find your letter worthy. Am glad to hear of your occupation for Sundays. Write again.

Courtland, Va., July 5, 1892.

Dear Uncle Tangle:—I expect the cousins will think that I have forgotten it, but feel a deeper interest in it than ever before. I hope you do not feel discouraged because we do not write often. Cousins, we must not neglect our work. If we do Uncle Tangle will feel that we are not taking interest in the Corner. We must write often and let him know that we do not forget to write. My sister is very sick, she has the typhoid fever. I will ask a few question: What book ends with cattle? What one with seed? What one with eyes? Where is caterpillar mentioned in the Bible? What twelve verses in one chapter in the Bible are precisely alike? How did you all enjoy yesterday's holiday? My school closed the tenth of June, I was sorry for it to close for I like to go school. I was very sorry that there was no more letters in the Corner last week. After you have been kind enough to write such nice letters I hope the cousins will do their very best to keep the Corner full of nice letters for every one needs encouragement. We are having so much rain that we can't work the crop any. Do you all have much rain in North Carolina? The mad dogs are plentiful around Courtland One bit a man near Newsoms a few weeks ago and he died in about three weeks. It seems as if the cousins don't like asking questions. I think it is so nice to look for the answers.

Yours truly,
Ernest L. Beale.

You are right, Ernest, all need encouragement and if no letters come in for the Corner am afraid the cousins get discouraged. Yes, of course we have plenty rain in N. C. God gives us rain as well as you.

Young Men at Knoxville.

It has been my happy lot to attend the first Southern Students Summer School of the Y. M. C. A. which was in session at Knoxville, Tenn., June 18–29.

Seeing the great good that has been accomplished in the name of Christ at the Northfield gatherings, and at the same time recognizing the fact that the young men of the southern colleges need to be aroused to a stronger sense of their Christian duties, responsibilities and privileges. Our worthy officers resolved to hold a meeting in the South similar to those at Northfield. After much labor and great personal sacrifices they opened the school June 18

And now my dear friends, it gives me great pleasure to tell you that the meeting was a grand success, and a success that is characteristic only of the servants of God who are filled with the Holy Spirit, and who have wholly consecrated their lives to Him.

I presume that every one knows the history of this movement (if not they ought to), so I will give a brief account of the meeting at Knoxville.

The opening was not characterized by formal introductions, but the leaders began that great work at the very first

Each morning at 8:15 a college conference was held. These conferences consisted in discussions and suggestions by both leaders and students, in regard to the best methods of conducting a Y. M. C. A. and as to the general promotion of the same. By this interchange of ideas, no doubt many associations will be greatly benefitted.

From 9:15 a. m. till 10:15 two Bible classes were conducted by experienced leaders The Workers' Bible Training Class, by Mr. Gilbert A. Beaver of Pennsylvania The Inductive Bible Study, by Mr. Edwin F. Lee of Brooklyn, N. Y.

As a result of the efficient labors of these two men I am confident that the young men have more fully realized the value of the Bible, and that the sword of the spirit will be more skillfully used in the southern colleges than ever before.

There were two courses of lectures daily, the one beginning at 10:30 a. m. the other at 8 p. m. It may be truly said of these that America has never known a superior. Among the number of the noted men who took part in the above were: R. J. McBride, D. D., of Lexington, Va., Jno. A. Broadus, D. D., Louisville, W. W. Moore, D. D., Hampden-Sidney, Va., James H Carlisle, LL. D., President Wofford College, F H. Smith, LL. D, University of Va., Mr. J. R. Mott, New York City, Mr. S. M. Sayford, Mass., Rev. R. A. Torry, Supt. Moody Bible Institute, Chicago, Henry Louis Smith, N. C., and others of no less ability and usefulness.

Every day at sunset there was held an out-door missionary meeting, conducted by N. W. Utley, of Japan, L. D. Wishard, Dr. Lambeth and others of like missionary spirit. These meetings were to show the condition of the millions of heathens in foreign lands, and to encourage men to respond to the Macedonian calls. Eleven men wholly devoted their lives to this work while there. Time and space prevents me from giving a more complete account of the meetings, but allow me to say in conclusion that the school was a grand success, and that good seed were not only planted but that immediate good was realized by all present.

The total number registered was 230, representing 50 colleges from 17 states.

Friends, let us begin now to make preparation for the next summer school and strive to make it even a grander success.

By way of parenthesis I will add that out of the whole number, 230, I saw only one man smoking, and I think he became ashamed and did not venture again. Can't we all imitate that grand body of students?

Truly your friend and brother,
ELIJAH MOFFITT.

Asheboro, N. C.

A Paper.

BRETHREN AND SISTERS:—I have not had experience enough in this life to even try to tell the older men and women you see here today whose heads are silvering over for the grave how they should live and act the balance of their days but on the other hand I want to take their advice and experience as a guide for me to walk by. They as you can see have almost run the race of life and we the young men and boys should take their advice and ask them to tell us where the obstacles and trials of this weary voyage are so that we may go smoothly along through this life and shun those obstacles that their weary feet have ploded so faithfuly and untiringly over. We can see as we look around us at the wrinkle faced and silver haired old men and women that by nature we can not have them to teach and advise us how to live and act but a few more years and some of them probably before many months or even weeks may have rolled around will be lain under the silent sod. Yes, one by one will have gone to their rest until none of these old fathers and mothers will be left to make foot prints for us to follow. Then we will be left to plod this weary life alone. Yes sooner or later the young men and boys will have to fill the places of these old fathers; and then, and not until then, will we realize the hardships and trials they have passed through. And while they are here to lead and advise us we should follow them so that when they have crossed the dark river of death and are basking in the sunlight of holy deliverence we will have become acquainted with and will know better how to travel this dark and troublesome pathway of life. Yes, young men, soon the responsibilities and burdens of these old fathers will have been taken by the black winged death angle from their shoulders and placed upon our own, and they will have gone

Where the weary toil no more
On the bright and golden shore.

So now is the time for us to begin to learn to carry the burdens and endure the trials, so when we are men we can carry them with more ease. When their warfare here is o'er, and their form is cold in death, then the church and even the government will rest upon us, and it will be as we live and act whether our church and government are in prosperity or in adversity. Yes, dear young men, one by one we will have to fill the vacant places of these old fathers until the boys of to day will have filled the sacred stand, the governors chair, the legislative halls and so on down to the very smallest. And then we will be responsible for the kind of laws we have. If we make good, honest, sober and true hearte men of ourselves we will be sure to have a church and government free from corruption and one that we will ever be proud of. But on the other hand, if we allow ourselves to be drifted from one little sin to another, we will soon have a church and government whose record will be blackened by our own sins. Boys let's resolve from this out to make sober, honest, and straight-forward men, and not to let the world take the pleasures and enjoyments of this life from us but let's strive to go

Where the weary are at rest
Where trouble we'll have no more
Where we'll be forever blest
Just beyond the other shore.

J. W. PETTY.

Missionary Efforts.

The income of the Free Church of Scotland for foreign missions from all sources during the past year has been $495,215, of which $85,450 are from collections at home, $24,035 from donations, $33,890 from legacies, $46,625 from the Ladies' Society for female Education, $70,130 from Government grants-in-aid, and $88,410 from school and college fees. The negotiations with regard to a union of the colleges in Calcutta, supported by the Established and the Free Church, resulted in the approval of a plan on a basis proposed by the missionaries themselves, the sole condition being that each Church should have a share in the management.

Two especial lines of work have been carried out in India, one among the villages and the other among the Pariahs, both of which have shown excellent results. The colleges at Madras, Bombay and Nagpur, as well as Duff College at Calcutta, have had a year of gratifying success. In South Africa Lovedale, the greatest missionary institution of the continent, celebrated its fiftieth anniversary in July, and Dr. Stewart has been engaged in establishing a new institution of the same kind at Kibwezl. The Livingstonian mission has been passing through a serious time during the transition from native to British administration. The Keith-Falconer mission is being carried on at Sheikh-Othman, but the missionaries hope to find a healthier center somewhere in the interior, and with this view they have made tours in Yemen. There has been an organized attempt to visit the different congregations throughout Scotland and to bring all into communication with the Foreign Mission Board. The students' movement, also, has been most prominent, sixty-three students having expressed their desire for foreign work.—*Independent.*

Tribute.

The Sunday school at Providence to-day adopted the following resolutions of respect:

WHEREAS, It hath pleased Almighty God in His infinite wisdom to take from our midst by the hand of death, Mrs. A. J. Truitt, teacher of our young men's Bible class, therefore be it—

RESOLVED, That we recognize in the life of our departed sister a woman of true worth, an earnest, faithful and sincere Christian and a zealous worker in the service of her God. And while our hearts are sad, and while we deeply lament our loss, we are assured it is her gain, and bow our hearts in humble submission to the will of Him who doeth all things well.

RESOLVED, That these resolutions be placed upon the record of our school, and a copy of the same be forwarded to the CHRISTIAN SUN for publication.

F. L. PORTLOCK,
MRS. J. H. ROWLAND,
MRS B. F. GIBSON,
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Providence, Va., July 3, 1892.

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Watching and Praying.

While reading Rev. H. M. Eaton's episode of the Methodist preacher and the Quaker in the *Herald of Gospel Liberty*, some time ago, on the above subject, the Quaker taking the Methodist preacher's beefsteak, at supper, whilst his eyes were shut asking a blessing, reminded me of a Baptist brother who although of good intention was a little eccentric. He was a delegate to a Baptist Association, and with other delegates was the guest of a good brother, re iding near where the association was being held.

Whilst at the morning devotions, the brother referred to, perhaps not in a praying spirit, prefered keeping his eyes open and do the watching, whilst the others were praying, thus obeying the two-fold injunction of the Savour "watch and pray." And unlike Bro. Eaton's episode, on this occasion the watching proved a necessary duty. For in the midst of the prayers and vigilance of the watcher, or whilst the worshipers were dwelling upon the unseen and eternal things in the exercise of faith, and the watcher was indulging his vision upon the things that are seen and temporal. a large fox or deer hound stealthily made his way into the room, and was about to go on the richly loaded breakfast table and rob the expectant guest of the tempting repast. But the watcher who was on good time, quickly but quietly arose and drove out the dog.

Religious services over, the good watcher lost no time in relating the incident, and with much satisfaction apparently for such meritorious service, he said: Now brethren you see the necessity of watching as well praying! Some must watch whilst others pray. Had I not been watching whilst you were all praying, we would have lost our breakfast The big hound that came in while you were praying would have eaten it, and we would have gone to church fasting, or our good sister would have been at the double trouble of preparing a second breakfast. Like our blessed Savour then, I would say "What I say unto you, I say unto all, WATCH." R. H. HOLLAND.

Little Things.

There can be no truer description of a disciple of Jesus than he who busies himself in helping his fellowmen. No one need to be careful as to the line of work that opens before him, for Christ's work is of equal honor and brings equal benefit to the soul that engages in it. We miss the largest blessing of this life by failing to do little things, or those which seem of least importance.—*Dr. Fry.*

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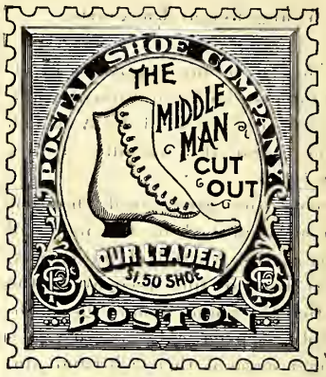

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Fermented and Unfermented Wine.

Mr. Editor:—In The Christian Sun of June 30th Bro. J. W. Fuquay in his article on fermented wine, asks that the brethren give their ideas. This a subject that I in an experience of several years as an acting deacon and being the one whose duty it was to procure the wine for our sacramental occasions have given a good deal of thought, and had a good deal of anxiety when I read such articles as his and one from Bro J. W. Holt in Febuary last. The point I refer to mainly in these two articles is that the church should not use fermented wine, for in so doing we learn to or do encourage drunkenness. Now if it be true that we as deacons and ministers offer to an individual or the membership occasionally a sip of fermented wine to carry out an ordinance in the church and thus encourage drunkenness or make drunkards, oh, how important that we be careful.

By experimenting from a receipt published in the Sun about a year ago. (I enclose it, you can publish it if you see fit). I find that we can have unfermented wine but I find also that this will not remedy the evil of drunkenness. I decided long ago that it was not the wine but the individual, and I feel also that it is not right for the church to submit to such a flimsy excuse and let it be termed a grave charge, namely to have a member who has not left off his drunkenness as he should have done and because he takes the sip of wine seemingly to show forth the death of our blessed Lord and afterwards go into drinking habits or continue in his old habits. Then I must decide that it is the individual and not the wine that needs to be regenerated, purified, or something of the kind. I feel that the church should deal with such members as Nathan did with David and say to him: thou art the man; not the wine or the church. Bro. Fuquay says, the idea among thousands is that the wine the Savior used was the juice of grapes, this is what I believe about it, the Bible says he took the cup and told his disciples to drink from it and calls the drink: this fruit of the vine. Therefore when I as a deacon can procure wine from grapes, and offer it in the cup I have done my duty the best I could, and then I feel that every one who partakes of it ought to examine himself and drink it to the glory of God, and not to gratify his appetite and thus help to bring reproach upon the church and condemnation upon himself Now I feel that instead of submitting to a charge that the church or its officers are amenable for any of the drunkenness abroad in our land by the simple act of administering a little wine in the fear of God at his table as we are commanded to do, that we in the fear of God ought to resist it with the sword of the spirit. And upon the same principle, the drunkard fully understand it is not the man who sells ardent spirits but the ones who drink it that continues this great curse and calamity upon us, and thus not allow them to try excuse themselves by accusing us. Let us all remember that drunkenness comes from drinking, and not from a gift or a purchase.

TO KEEP WINE UNFERMENTED.

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"Men may be able, learned and racy writers, and yet not be qualified to edit a newspaper. Many persons regard it as no very difficult accomplishment, and think that, if they had the opportunity, they would improve upon those in charge of their church paper, and put things in brighter style, more taking shape, more satisfactory arrangement, and more paying conditions Even so fine a scholar and so eloquent a preacher as the late Dr. Donald Frazer, of Great Britain, thought he could publish a paper to general satisfaction as well as to his own There was no disputing his power with the pen, or the readableness of what he wrote, but, after several trials, he concluded that his forte lay in other directions. His is no isolated experience. Many, like him, have to learn that it requires more than special aptitude to write sprightly or forcible articles to conduct a newspaper, either as editor or as publisher. Brains are necessary, but tact, judgment and many sidelness are also requisite. Experience develops the editor, it is true, but he must have native talent for it if he is to make it a life-success. Many talented men can run a flourishing paper into financial ruin in a very short time through lack of good management, either in the business or editorial department What not to write and print is as important as what to write and print. Many who know nothing of the ins and outs of the office are free with their advice, but, were they on the ground, they would have information which would greatly modify their judgment and cause them to think that, after all, they were not so wise as they thought they were when counselling from a distance with only limited data at their command. All cannot be editors, and, perhaps, after a few attempts, would not be if they could. The position has its joys and compensations, but likewise its trials and drawbacks. He who is adapted to it loves it and holds on to it. He who is out of place in it wearies of it, and falls back into the line of pursuit for which God designed him, and where he has his own measure of success. Every man, after his own order, in his given department of activity, is the law of God's kingdom, and all deviations from it cause misdirection of power and loss to the individual and to the community."—*Selected.*

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A good many people talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They hang as a mil stone about his neck. They predestinate his failure. An angel from heaven could not succeed under such conditions.

Talk up the minister in the ouside community The world will accept him at your estimate, and respect him according to the measure of your own respect. Talk up the minister in your home. Help him to win and save the children. Talk up the minister among the young people, Lift not a finger to break the spell of his uplifting influence. Talk up the minister among your fellow-members. Be his solid friend. Join his bodyguard. Suffer no tongue of malice to speak against him in your presence. Talk up the minister in the social circle, on the street, in the cars, in the factory, store, or office. Magnify his strong points. Minify his weak ones. Speak kindly of him, or speak not at all.

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Lv Richmond	*3 00 p. m.	*3 20 a. m
Burk ville	5 03	5 00
Keysville	5 42	5 44
Ar Danville	8 10	8 10
Greensbor	10 15	11 10
LvGoldsboro	4 00 p m	†1 35 p m.
Ar Raleigh	6 00	10 00
Lv Raleigh	*6 15 p m	*7 00 a m
Durham	7 25	8 00
Ar Greensboro	10 00	10 00
Lv Winston Salem	†8 25 p m	*8 50 a m
Lv Greensboro	*10 25 p m	*10 20 a m
Ar Salisbury	12 18 a m	12 00 m
Ar Statesville	*2 35 a m	*1 09 p m
Asheville	8 00	5 58
Hot Springs	10 43	8 10
Lv Salisbury	*2 28 a m	*12 08 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 28
Greenville	6 10	5 35
Atlanta	12 25 p m	11 30
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	5 52	5 45
Augusta	9 37	9 25

NORTHBOUND	DAILY. No 10	No 12.
Lv Augusta	*7 00 p m	*8 15 a m
Columbia	11 10	12 45 p m
Ar Charlotte	3 10 a m	5 15
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	4 00	8 05
Lv Hot Springs	*4 30 p m	*12 59
Asheville	9 00 a m	4 55
Statesville	2 50 p m	7 08
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37a m	*8 25 p m
Ar Greensboro	10 20	10 25
Ar winston Salem	*11 40 a m	†1 20 a m
Lv. Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00
Raleigh	1 23	3 00
Lv Raleigh	*1 28 p m	†8 45 a m
Ar Goldsboro	3 05	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
Keysville	2 46	4 15
burkeville	3 31	4 57
Richmond	5 30	7 10

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p m daily; leave Keysville 6 00 p m; arrive Oxford 8 03 p m, Henderson 9 10 p. m, Durham 9 35 p m Raleigh 10 45 p m. Returning leave Raleigh 9 15 a m, daily, Durham 10 25 a m Henderson, 10 05 a m Oxford 11 45 a m; arrive Keysville 2 00 p m. Richmond 5 30 p m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a m; arrives Durham 6 20 p m. Leaves Durham 7 15 a m daily except Sunday: arrives Oxford 9 10 a m. Leaves Durham 7 15 a m daily except Sunday; arrives Keysville 2 10 a m Leaves Oxford 3 00 a m daily except Sunday; arrives Durham 5 00 a m

Additional trains leave Oxford daily except Sunday 11 50 a m; arrive Henderson 2 25 p m. Returning leave Henderson 6 30 and 9 40 p m daily except Sunday; arrive Oxford 7 35 and 10 45 p m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p m Danville 5 50 a m, Greensboro 7 09 a m Salisbury 8 28 a m Charlotte 9 45 a m arrives Atlanta 5 05 p m. Returning leave Atlanta 1 40 p m, Charlotte 9 20 p m Salisbury 10 34 p m Greensboro 2 00 p m; arrives Danville 1 20 a m Lynchburg 3 20 a m. Washington 8 38 a m Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 4 00 p m and Raleigh 6 15 p m daily, makes connection at Durham with No 40, leaving at 7 50 p m daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro and Asheville.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

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W. H GREEN, Gen'l Mgr, ATLANTA, GA. — JAS. L. TAYLOR, Gen Pass. Agent, ATLANTA, GA
SOL. HAAS, Traffic Manager, ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189C.

TRAINS MOVING NORTH

No. 34. Pass. Daily.		No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m. Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p. m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	2 0
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson.	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9 10 a. m, 4 00 p. m, arrive at Moncure at 9.55 a. m. 4.45 p. m.

Leave Moncure at 10 25 a. m, 5.10 p m, arrive at Pittsboro at 11.10 a. m 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m. arrive at Cameron at 8 35 a. m. 4 20 p. m

Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10.10 a m, 6.35 p m.

Holland Items.

Our cause at Holland is moving on steadily, our Sunday school large and interesting with a prospect of further increase to our strength.

The concert heretofore announced, came off last Friday night July 1st. We did fairly well, (considering all the circumstances) financially. Visitors expressed themselves as pleased with the exercises, it came up fully to the expectations of all, and it was an occasion of real enjoyment to all. Prof. Fenemore was present to assist Prof. Taylor the music teacher, in conducting the exercises.

We have been visited with almost daily showers of rain. And whilst the rain and hot weather has made grass grow rapidly and the farmers very busy, the crops, we think are not materially injured.

There is not quite so much sickness now, as when I last wrote, although the doctors do not have much time to idle.

Our church services 4th Sunday at Holland was not as largely attended as usual on account of rain in the morning; but the house was nearly full. Bro. Demorest's sermon was good and he commanded the attention of the audience; whilst our mission meeting in the evening was large, and the exercises interesting. In our conference on Saturday we elected Bro. Wm. T. Parker as deacon, whose ordination we expect to take place on the 2nd Sunday evening in August, which will be Bro. H. H. Butler's appointment at 4 o'clock.

Prof. Atkinson preached at Holy Neck yesterday, July 3d, but I did not hear further from the meeting as those of our family who attend morning services, went to Mr. Carmel.

To-day is 4th of July, the day the famous declaration of independence, written by Thomas Jefferson, was signed by the fathers of American liberty 116 years ago. All is still around, as little work is being lone to-day—most of the colored laborers have gone on excursion, or otherwise keeping the holiday. We are having it quite rainy to-day.

July 5th. It is still very rainy and so cool we are having a fire.

R. H. Holland.

Entered into Rest.

Horace C. Horton, Esq., of Altamahaw, aged 58 years, died July 8, 1892, leaving a wife and seven children. Bro. Horton was twice married, on the 3d of May 1863, while the terrible battle of Chancellorsville was raging, Bro. Horton was married to Miss Virginia Tuck of Halifax Co., Va. His first wife died in 1869, and about two years thereafter he married Miss Kate, daughter of Dr. Sudtphin of the same county and state. Bro. Horton was from youth a devoted member of the M. E church, and died in much peace Funeral at Bethlehem Christian church in Alamance Co., N. C., where he is buried, by the writer.

W. S. Long.

The Cottage Hearth for July.

The July number of this excellent family monthly presents, in its regular departments, a wealth of suggestive matter. This month the new girls' department makes its appearance, and among other things gives some timely suggestions on garden parties. Among the special features are a story of "Old Hickory" among the Tennessee mountains, by the popular Southern writer, Will Allen Dromgoole, and the second story about the children of the Mayflower, by Jane G. Austin, entitled The Little Sachem. Handsome illustrations add interest to the numerous stories and articles. (W. A. Wilde & Co., Boston, Mass.)

St. Nicholas Magazine has been getting suggestions from its readers as to a national song. "The Star-Spangled Banner" seems to have the strongest existing claim to that honor, but one young person, who objects to the words but thinks well of the music, makes the novel proposition to fit the words of "My Country 'tis of Thee" to the music of "The Star-Spangled Banner." The editor of *St. Nicholas* suggests that she seek some quiet place and try the effect of mixing the two very cautiously.

The August *Century* will contain an illustrated article on "An Ascent of Fuji the Peerless." Japan's great sacred mountain is called variously Fuji-no-yama, Fuji-san, Fujiyama, Fusiyama, and Fuji plain and simple, but the first two are considered the proper spellings. *Address Century, N. Y. City.*

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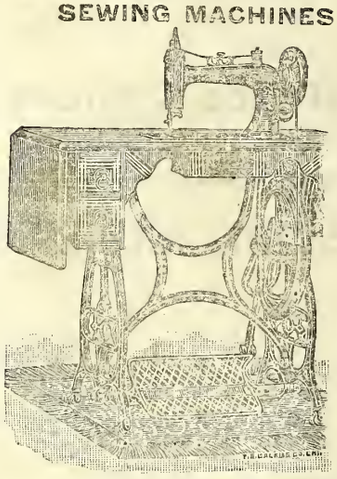

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Naiwaiwai New Zealand, August 8, 1888.

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